A Sermon of Repentance.

A verie godly and profitable Sermon, preached at Lee in Essex, by Arthur Dent, Minister of Gods worde. And published at the request of sundrie Godlie and well disposed persones.

1581. the 7. of Marche.

Ionah. Chap. 2. ver. 8.

¶ Thei that waite vpon liyng vanities, forsake their owne mercie.

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Although I was moste vnwillyng ỳ this poore Talent and trauaile of myne ſhould euer haue bin broched abroade, and come to light: bothe becauſe it maie ſeeme as a Candle lighted at noone daie: as alſo becauſe many other mennes doynges might more worthely a greate deale haue been publiſhed, and committed vnto letters: ỳet becauſe diuerſe whiche heard it preached with a liuely voice, wer verie inſtant, yea, and more then importunate with me to haue it publiſhed, vſyng ſuche reaſons as I could not well gainſaie, I did at the laſte yeelde to their requeſt, and ſo this vntimely fruite is come abroad, to be ſold in open markettes. Let no man be offen-

ded that I haue not strained my selfe to flie an high pitche, to fome out the frothe of mannes wise-dome, and to make a great shewe of learning, by blowing the blad-der of vanitie, till it burste with swelling. For that is not my vse. I seeke especially the saluation of the simple, and ignoraunt, and therefore stoupe doune to their reache, and capacitie. Therefore I beseche thee gentle Reader, ac-cepte my good meanyng: Reade this without preiudice, like it as thou profitest, so shalt thou haue praise of GOD, and comfort in thy conscience.

A. D.

A Sermon of Repentaunce.

The Text. Luke 13.5.

I tell you naie: but except you repent you shall all likewise perishe.

THE occasiō of these wordes of our Lord and Sauiour Iesus Christ, was because there were certaine that shewed hym of ꝑ Galileans, whose bloud Pilate had mingled with their owne Sacrifices: That is, murthered them as they were Sacrificyng: and so their bloud was mingled with the bloud of ꝑ beastes which were Sacrificed. Those menne therefore thought that these Galileans were greater sinners then all other Galileans, because thei had suffered suche thynges. And that those eightene also vpon whom the Tower in Siloam fell, and slew them were sinners aboue all men, that dwelt in Ierusalem. Wherein thei did vtter a secret corruption naturally ingendred in all men, that is very sharply to see into the sinnes of others, and seuerly to censure thē: but in the meane

while to flatter them selues, & to bee blind-folde in seyng their owne sinnes. For these men thought, because the like iudgements did not fall vppon them, therefore thei were safe enough, thei were not so great sinners, but rather highly in the fauour of God. According as many doe falsly suppose, that those are alwaies the worst sorte of people whom God doeth moste strike, and presse with his punishyng hande, hauyng forgotten that God doeth not keepe an ordenarie rate here belowe, to punishe euery man as he is worst, or to fauour and cocker hym as he is best, but onely taketh some examples, as he thinketh good, for the instruction, and aduertisement of all others, and to bee as it were lookyng glasses, wherein euery man maie see his owne face, yea, and his owne cause handled, and that God is a seuere reuenger of sinne, that al men maie learne by the examples of some, to tremble and beware, least peraduenture thei bee worthely constrained to keepe their own turnes, and to knowe what thei haue deserued. These men whiche brought this newes to our Sauiour Christ, had not taken forthe this lesson, wherevppon our Sauiour is fully occasio-

occasioned to correct their erroneous, and sinister iudgement, and to teache them that thei must not reioyce at the iust punishmēt of others: but rather to be instructed thereby to repentaunce.

And further to signifie, that God doeth not alwaies moste punishe the moste notorious offenders, as Murtherers, Theeues, Robbers, Whoremasters, Blasphemers, Quarellers, Scoffers, and suche like, but reserueth them vnto the iudgement of the greate daie, and as it were fatteth them against the daie of slaughter: and therefore he aunswereth them negatiuely, and saieth naie, or not so, but except you repent you shall all likewise perish: As if he should say, are you of this opinion in deede, that onely monstrous Synners are punished in this worlde, and others let alone: or that the Galileans, and these eighteene vppon whom the Tower in Siloā fell, were greater sinners then all others? Or doe you thinke bicause the same Iudgementes haue not light vpon you, therefore you shall steale awaie in the darke, and escape the iudgemēt of GOD? No no, you are deceiued. For I saie vnto you, that except you mourne and

lament for your sinnes, and fall to some agreement with God in tyme (you I saie euen you whiche are so readie to condemne others, and iustifie your selues) shall not onely perishe with the like iudgementes in this present worlde, but bee euerlastyngly condemned in the worlde to come. So that our Sauiour in so saiyng, doeth Thunder doune a moste dreadfull sentence vppon all our heades: for he concludeth and setteth it doune, that all men liuyng vpon the face of the yearth, whether thei bee high or lowe, riche or poore, yong or olde, noble or vnnoble, learned or vnlearned, simple or politicke, of what estate, degree, and condition soeuer thei bee liuyng, and dyyng without repentaunce, shall perishe and bee damned in Hell fire for euer. The Scriptures are full of such Thunderbolles: as Iho.iij.xviij. He that beleeueth not is damned alreadie: And ij.Cor.xiij.vers.v. Proue your selues whether you are in the faithe, examine your selues. Knowe ye not your owne selues that Jesus Christe is in you except ye be Reprobates. Where the Apostle flatly setteth doune, that all those whiche haue not Christ dwelling in their hartes by faith

whiche

whiche is the houshold sister of repentaunce, are no better then reprobates, castawaies, and condemned persones. But because the moste people in these daies are grossly deceiued in repentaunce, bothe concernyng what it is, what it meaneth, what it wooꝛketh, what be the qualities, and conditions of it, which be the causes, and whiche be the lettes and hinderances, and also why, whē, and wherefoꝛe we should repent. Therfoꝛe I haue in presēt intent to teach first what is repentaunce. Secondly whiche ber his qualities and effectes. Thirdly when wee should repent. Fourthly wherefoꝛe wee should repent. And last of all what letteth vs from repentaunce: whiche ooꝛder, and methode of teachyng although some maie mislike (as in deede with me it is not ooꝛdenary,) yet considerying the matter I haue in hande, I thinke it not inconuenient. But the matter. Repentaunce is an inward soꝛrowyng, and continuall mourning of the harte and conscience foꝛ sinne ioyned with faithe, and bothe inwarde and outwarde amendment: Inwarde I saie in chaungyng the thoughtes and affections of the harte: and outwarde in chaungyng the woꝛdes,

and woorkes from euill to good. This repentaunce no doubt was in Dauid, who whē he was couertly reproued by the Prophet Nathan, and his sinnes laid before his eyes, did not stubbornely defende them, and so inuelle against GOD: nor yet secretly excuse them, and daube them ouer, but cried out in the bitternesse of his harte: I haue sinned, and thereupon made the 51. Psalme. A Psalme in deede full of dolour and heauinesse: Wherein the Prophet bewaileth his falles, lamenteth his sinnes, and prieth euen for a newe harte, and a newe spirite, newe thoughtes, newe affections, newe purposes of amendment of life. So that in Dauid we maie see an inward sorowing, a lasting griefe (as the booke of Psalmes doeth euery where declare, whiche laieth hym out as it were in an Anatomie), yea, and greate reformation, bothe in inwarde, and outward sinnes. Here therefore behold what is repentaunce. Likewise S. Peter through infirmitie hauing denied his Lord and Maister Christ, and beyng punched of his owne conscience, and wakened with the alaram of a poore Cockes crowyng, went out of the Courte of Pilate with a heauie

harte

hart weepyng bitterly, and euer after stoutly profeſſyng Chriſt euen vnto the deathe. See then what is repentaunce. The Prophetes in the olde Teſtament exhortyng the rebellious Iewes vnto repentaunce, vſe commonly an Hebrew verbe whiche ſignifieth turne ye, or returne ye and come back againe, by the whiche Metaphore is ment, that like as a man that is straied farre out of his waie, muſt turne quite backe againe the cõtrarie waie. So thole that haue straied from the waies of Godlineſſe to the waie of ſinne, muſt come backe againe, as faſt as euer thei went forward, and altogether chaunge the courſe of their life: ſo that repentaunce is an earneſt turnyng vnto God with all our harte, ſoule and mynde. Sainct Ihon Baptiſt, and the Apoſtles in the newe Teſtament exhortyng vnto repentaunce, vſe a Greeke word whiche ſignifieth a chaungyng of the mynde afterwarde, or afterwitte, ſo that thoſe whiche through their folly & want of former wit, haue ſlipped into the deepe pitte, and daungerous gulfe of ſinne, when thei come to themſelues, & haue recouered their wittes, will be wiſe afterwarde, and take heede thei

neuer

neuer come there againe, accordyng to the prouerbe. The burnt childe will take heede of the fire. By this tyme I hope you see what is repentaunce. It is not euery sorrowe, but sorrowe for sinne, not for some sinne, but for all sinne, not for an houre, but for euer, not for a daie, but continually, not for a weeke, but as long as we liue. Some thinke euery sorrow is repentaunce: but so should worldlinges repent. Some thinke euery little pant for sinne is repentaunce: so should Pharaoh repent. Some thinke all weepyng and lamenting for sinne is repentaunce: so should Esau, Judas & Caine repent. Some think euery little humbling of our selues is repentaunce: but so should Achab repent. Some think that good wordes, and good purposes is repentaunce: but so should euery sicke man repent. Some thinke that reformation of wordes and deedes is repentance: but so should ciuile men repent. Some thinke that crie God mercie is repentaunce: and so should euery foole repent. You see therfore how many are deceiued in repentaunce, but if you will see what it is indeede, looke back to that which hath beene saied afore. For he that will re-

pent

pent in good earnest, must not hang doune his head like a Bulrushe for a daie onely, and so haue doen, nor crie from the teethe outwarde, Lord haue mercie on me, and so awaie: but he must make a backreckoning with diligent consideration of his former life, as did the Prophet Dauid Psal. Cxix. vers. lix. I haue considered my waies and turned my feete vnto thy testimonies. So must euery one that meaneth to repent, slinke aside into some corner or out place, that there he maie haue rome enough to beate his owne conscience, and to make his harte smarte for his sinnes, by aggrauation thereof, and weighyng all the circumstances, as in the ix. of Daniel: The Church of God confesseth her sinne, not lightly, but with wonderfull greate exaggeration, and heapyng of one thyng to an other. So that it is not enough to saie I haue sinned, but to say I haue most traiterously sinned, I haue moste obstinatly, carelessly, and rebelliously sinned, I haue mostrously offended in such a place, in suche a house, in suche company, in suche a daie. In suche a corner in the darke I committed aduulterie closly, when I thought none had seene me: In suche a

chamber

Chamber I defiled my neighbours wife: myne owne conſcience doeth accuſe me of it. In ſuche and ſuche companie I haue beene dronke, I haue ſpoken and railed againſt Gods woorde, I haue mocked the preachers. I haue ſpared no othes, nor filthie ſpeeche, and now O Lord, Lord, what an vgley Monſter, and wretched villaine am I. Here I ſtande before thy preſence all naked, blinde, wounded, poore, wretched, and miſerable, hauing deſerued a thouſand damnations, if thou ſhouldeſt enter into Iudgement, and trie the lawe with me. Therfore I beſeeche thee ſhewe pittie, and compaſſion vpon me. Anoint my woundes with thy oyle of mercie: reſtore me my ſight, cloth my nakednelle, enriche me that am poore, ſtrengthen me that am weake: helpe me vp that am fallen: oh bidde me not farewell. The Infant ouercõmeth his mother with cryng, the childe his father with weeping, and the ſeruaunt his Maiſter by entreatie, and wilt not thou be intreated O Lorde. Thus I ſaie, if euery man would ſpeake in his cõſcience to God, & thus narrowly or more narrowly examine himſelf, vndoubtedly he were in ye waie to repẽtãce

But

But alas it is a woꝛlde to ſee how the blinde buſſardes, and crooked cancre wo-
mes of this woꝛlde, goe awaye from this
rule, deceiuyng them ſelues with the bare
title and naked name of repentaunce. Ma-
ny in deede can talke of it: but fewe walke
in it. Many ſpeake of it: but fewe feele it.
Many deſcribe it: but fewe knowe it. It is
hidde and locked vp from the woꝛlde, and
reueiled onely to Goddes Children. Many
thinke thei haue caught it, when thei haue
but the ſhadowe of it. It is ſo high that fewe
can reache it. It is ſo deepe that fewe can
come to the bottome of it. It is ſo narrowe
that fewe can pearce into it. So wide that
fewe can comprehend it. So ſlipperie that
fewe can holde it. So ſecrete that fewe can
finde it. Therefoꝛe my deare bꝛethꝛen, I
beſeech you let vs praie vnto our God, that
he would reueile vnto vs this miſterie
whiche is hidde from the woꝛlde, that wee
maie truely ſee it, and know it, finde it, and
feele it to our endleſſe comfoꝛte, thꝛough
Chꝛiſt Jeſus: whiche grace he graunt vs.

But now to the ſeconde point concer-
nyng the qualities, and fruites of repen-
taunce. One ſpeciall qualitie of repentaunce

is

is alwaies to bryng with it remission of sinnes: for where true repentaunce goeth before, there remission of sinnes must necessarily followe after, not that repentance deserueth remission of sinne: but because where God worketh repentaunce, there he pardoneth sinne because of his promise. As in Ezechiel xviij.xxvij. When the wicked turneth awaie from his wickednesse that he hath committed, and doth that which is lawfull and right, he shall saue his soule aliue. And againe, Esay lv.vij. Let the wicked forsake his waies, and the vnrighteous his owne imaginations, and returne vnto the Lorde, and he will haue mercie vppon hym. So here we see to whom forgiuenes of sinnes, and the mercies of GOD belongeth: Namely to the penitent sinners, to those that leaue sinne, and imbrace Godlinesse: to those that forsake their own waies and imaginatiõs, and turne vnto the Lord. And as for suche as walke on in their owne waies, and followe the delightes of sinne without any sorow, or purpose to leaue the. Thei had nothyng to doe with the mercie of God: and though Iesus Christe had suffered an hundred deathes (whiche could not

bee)

bee) yet shall no vo penitent sinner haue re-
mission of his sinnes by his death, nor any
other benefites of his Passion, for thei be-
long onely to his Churche, and chosen peo-
ple here vpon the yearth. He therefore that
is not of the Churche, be that is not graffed
into Christe by faithe, he that is not a mem-
ber of his mistical bodie, cā enioye nothing
by Christes death. If any man abide not in
me, he is cast forthe as a braunche, and wi-
thereth, and menne gather them, and cast
them into the fire, and thei burne. Ihon xv
vj. Wee read in the xxix of Deuteronomie
How GOD barreth all stubborne sinners
from his mercie, and doeth moste terrible
shoote out againste them. He that heareth
the woordes of this curse, and blesseth hym
self in his harte, saiyng, I shall haue peace
although I walke accordyng to the stub-
bornesse of myne owne harte, thus addyng
drunkennesse to thirste: The Lorde will not
be mercifull vnto hym, but then the wrathe
of the Lorde, and his Ielousie shall smoke
againste that manne, and curssednesse that
is written in this booke, shall lighe vppon
hym. So that God saieth plainly, he hath
no mercie for suche as walke in the vaine

delightes of sinne, and in the stubbornesse of their owne harte, addyng drunkennesse to thirst, that is, one horrible sinne to another. Yet for all this it is a wonder to see how the blind wormes of this yearth deceiue them selues. For thei thinke whatsoeuer thei saie, whatsoeuer thei doe, bee it good, bee it euill, whether thei repent, or not repent, yet thei shalbe saued by Christ death, as though thei would make it a baude to their sinnes, & so worke that villenie against Christ. I hope to bee saued by Christ death, as well as the beste of them all saieth some. But where is thy Repentaunce thou miserable wretche? Doeest thou thinke that Gods mercie is common to all? And Christe death a Baude for thy sinnes? No no, when it commeth to the vpshoote, thou shalte stoppe shorte. For it will proue farre otherwise for thou shalt finde Gods mercie tourned into Iustice: and Christes death into Wormwood: because thou hatedst knowledge, and chusedst not the feare of the Lorde. Thus you see my deare brethren, that Repentaunce must needes goe before forgiuenesse of sinnes, and where it leadeth not the waie, there the gates of Gods mercie are shutte vp.

And

And this is the first quarter of repentance. He hath also an other condition, and that is, to alter and chaunge mennie from that they were before; not in the substaunce and proporcion of the bodie: but in the qualities and conditions of the minde. For who so ever hath truely repented, you shall by and by see a moste marueilous, and wonderfull chaunge in hym, so that he will not doe as he hath doen, nor speake as he hath spoken, nor companie as he hath companied, nor plaie the good fellowe as they tearme it, as he was wont to doe, nor runne to the same excesse of Riotte he was wont. And this is that amaseth the worlde, and causeth them to hysse and fome at the mouthe like wilde Boores, and to speake euill of them that are conuerted vnto God. For the worlde loueth his owne, and can not abide that GOD should plucke one feather from his winges. But Repentance doeth violently pull men out of the clawes of Sathan, and chaunge them from the condicions of the worlde, for it maketh of proude, humble; of hurtfull, harmelesse, of crewell, meeke, of Wolues, Lambes; of Lions, Sheepe; of Aduterers, Chaste liuers; of Drunkardes, sober men.

Of Swearers, reuerent speakers, of Haters, Louers, of Dispisers, Imbracers, of Scoffers, Followers, of Yearthly, Heauenly, of Deuils, Saintes. All this worketh Repentaunce Paule trauailed towardes Damascus, a Wolfe, a Persecuter, a bloudsucker, an hater, a despiser: but ere he came there, he was quite chaunged, and cleane of an other minde. So mightie was he that met hym by the waie: When Jesus Christ sent donne the holie ghoste vpon his Disciples, accordyng to his promise, there were some scoffers at Hierusalem, whiche mocked and said, thei are full of newe wine: But the same menne cried out by and by after, menne and brethren, what shall wee doe to bee saued. Here was a moste wonderfull and sodaine chaunge. See then the force of Repentaunce, when God striketh it into the harte of manne, and drineth the naile to the hedde as thei saie. It effecteth that whiche all the wisedome and policie of man, is not able to bryng to passe, no when thei haue prolled hether and thether, and laied their heddes together, and sought all the corners of their wittes, yet can thei not tell whiche waie to touche their hande, or

where

where to beginne to chaunge the harte of a manne, and to conuert hym to God. Therefore Repentaunce is stronger then all the whole worlde, and worketh that whiche all menne with their naturall witte, fine heddes, and deepe deuises can not compasse, for the conuersion of a Sinner, is a worke supernaturall. Here then wee haue a glasse to beholde our selues in, whether euer wee haue Repented or no. For if wee finde not this chaunge and alteration in vs, wee haue not repented, and so consequently remaine vnder damnation. Therefore, let euery manne looke vnto hym self, for marke how muche he is chaunged, and estred from his former euill waies, so muche hath he repented. And he that is the same man he was three, fower, eight, nine thirtie yeres agoe, surely, surely, he hath not repented, and therefore abideth in damnation. I maruaile then how those menne, whiche neuer felt any chaunge, or alteration wrought in them, nor whose consciences tell them, that thei are not chaunged, ne knowe what it meaneth, can haue any hope of Saluation: Vnlesse peraduenture thei beleue not this doctrine, or thinke it to

bee false. But I will sende ouer these vien to suche as haue been in the like case thei now are, and yet thought thei might dooe well ynough for all that, although bothe blinde in Judgement, and corrupte in conuersation. I haue knowen and dooe knowe menne, whiche before their conuersion, and inward chaunge, were compted as honeste menne, as euer brake breade, and as substanciall menne as any could bee, as true dealers, vpright liuers, and good housekeepers as any of their neighbours, yea, and thei had the same opinion of them selues too: And yet notwithstandyng, when thei haue felte Repentaunce woorkyng this chaunge, and alteration in theim, through the power of the Spirite, at the preachyng of the worde, and when thei haue had newe hartes giuen theim to discerne better, and newe eyes to see better, as menne come out of a dampe, haue wondered and marualled at the palpable and grosse darkenesse thei were in before, and haue burste forthe into these woordes, that thei would not bee in the same case thei were afore, no not for all the worldes gooddes, for if thei should haue died in that case, thei were sure thei should

haue

haue been damned: But I praie you what
case were thei in before, were thei not good
honest menne? And well accompted of, and
honest liuers, and well taken where soeuer
thei came? Surely thei were so taken in the
worlde, but now thei thinke farre otherwise
of theim selues, their eyes beyng opened,
and their Iudgementes enlightened, for
now thei see that thei sawe not before, now
thei vnderstande that GOD condemneth
many, whom the worlde Iustifieth. He
thinketh this example should make Chull
and worldly menne sad and suspecte theim
selues, and knowe their owne miserie be-
fore God. For these menne were as good
as thei before their conuersion, and yet af-
terward confesse that thei were plonged in
the bottome of Helle, and drowned in the
deapth of Damnation. He that hath eares
to heare, lette hym heare, and he that hath
eyes to see let hym see. For, if menne will
still soothe them selues for all this, that thei
shalbe saued without feelyng any chaunge,
or worke of Repentaunce.

It wil coste them full deare in the ende.
for Christes woordes will proue true, that
who so euer repenteth not shalbe damned.

that is, who so euer doeth not feele in hym
selfe what is Repentaunce, and finde in him
selfe the qualities thereof shall bee condem-
ned. For where Repentaunce is, there bee
the qualities of Repentaunce, and where
the qualities be absent, there is no true Re-
pentaunce. So that where Christe saieth,
except ye Repent ye shall all perishe. It is
all one, as if he had saied, except he knowe
the truthe of Repentaunce, except ye can
proue vnto your consciences the forgiue-
nesse of your sinnes, except you feele a
chaunge and alteration in the bottome of
your harte, of all your former leude waies
and misdemeanour, you shall surely perish
and bee damned. But let vs yet a litle fur-
ther searche out the qualities of Repen-
taunce. The Apostle in seuenth Chapter of
the seconde Epistle to the Corinthians set-
teth downe seuen notable qualities, and ef-
fectes of Repentaunce. The firste of them
he nameth Care, for beholde saieth he, this
thing that you haue been godlie sorie, what
Care it hath wrought in you, that is an
earnest studie, and as it were a taking
thought to please GOD. For where true
Repentaunce hath once wrought, there fo-

loweth

loweth greate care afterward. Care I saie to liue in the obedience of GOD, Care to keepe a good conscience, Care to refourme our houlholdes, Care to instruct Wiues, Childzen and Seruauntes in the knowe-ledge of GOD: Care to praie with them Wozpng and Euenpng: and generallie Care to perfozme all duelies belongyng vnto GOD, so that Repentaunce is not a careleslie, but a carefull thyng. Lette not menne thinke therefoze, that although thei welter in the careleslnesse of the flesshe, and sleepe in securitie all the dates of their life, yet their Repentaunce is good though, yea and though thei spende whole dates, Nightes, Monethes, and Yeres in vanities, plates, and pastymes, in Idelnesse, foude delighe, pleasure, and pelupcuousnesse, in negligence of all duelies, forgetfulnesse of God, and contempt of all good thynges: Yet foz all this thei repent foz their sinnes, and hope to be saued as well as any other. But alas how can these thinges stande to-gether, to repent foz sinne, and to delight in sinne, to hate sinne, and loue sinne, to flie from sinne, and to follow after sinne. But these menne I perceiue, would faine make

faincte Paule a liar. For he saieth, a manne hath neuer repented, excepte he bee carefull afterward to please God. Thei saie thei do repente, and haue repented, although thei liue neuer so wretchedly, and carelesly. But when all licencious and leude liuers, filthie whoremongers, beastlie belligodes, and careleste caitiffes come to the kyngdome of God, and are saued: then shall these menne also come with them to bee saued by careleste Repentaunce.

The xxte qualitie and effect of Repentaunce is named, Clearyng of our selues, that is, dischargyng of our selues, when sinne dooeth accuse vs, and laie thynges to our charge, for when Sinne and Sathan dooeth terrifie the conscience of the poore penitent sinner, by and by he fleeth vnto God and asketh forgiuenesse through Jesus Christe, and so cleareth hymself, and maketh his Apologie against sinne, and Sathan, like as a manne that is presented into the Court, vpon suspition of whoredome, or any other notorious crime, muste cleare hym self by witnesses, of that whiche is laied to his charge. So the conscience that is cited by Sathan before the Justice, and

Judge.

Judgemente seate of God, Cleareth it self by Repentaunce, and asking forgiuenesse through Jesus Christe. So that here wee maie see a wonderfull fruite of a penitente conscience, it can not abide the accusations of sinne: It can not bee quiet till it bee reconciled vnto God: and so haue peace within it self. For this is to bee noted in the godlie manne, that when he hath committed any sinne, and his conscience telleth hym of it, by and by he feeleth Lead within hym, and is all beaute, and can not sleepe quietly, till he haue got into some Corner, where he maie mourne, and lament to the Lord, and confesse, and laie open hym self vnto GOD, and so Cleare hymself through Christe Jesus, his conscience bearyng him witnesse, that his sinne is forgiuen. Wheras contrariwise the vngodlie manne, when his conscience accuseth hym of sinne, he dispatcheth awaie all suche thoughtes, and treadeth them vnder foote, and by and by calleth for a paire of Cardes, or Tables, and some merie companie to driue awaie the tyme; and to put out all suche thoughtes out of his heade, and so in deede he increaseth them more, and more, and causeth

them

them to rankle inwardly.

The thirde qualitie is called Indignation, that is, a mortall and deadly hatered against sinne, as when a manne doeth shudder, and shake, and as it were grinde his teethe at the remembraunce of his sinnes: for this is alwaies in the penitent persone, to lothe and abhorre all sinne from his hart, bothe his owne sinnes, and the sinnes of other, and to hate it as the Deuill hym self, whiche is the authour of it, and to flee from it, as from the verie cutthroate, and hangman of his soule, and to knowe it to be the onely thyng that blindeth, that hardeneth, that separateth from God, and procureth all plagues, and diseases, bothe of bodie and soule against vs. Therefore he spitteth at it in disdaunce, and disdaineth it, and stoppeth his Nose at the stinke of it, whersoeuer he smelleth it.

The fourth thyng is Feare, whiche is a certaine awe of God, when a manne is afraid to displease hym. For, the penitente persone feareth alwaie, and beeyng priuie to his owne infirmitie and weaknesse (whē God neuer so little withdraweth his grace, and leaueth hym alone) wayteth his Sal-

uation

uation with feare and tremblyng. He will not presume vpon former grace to commit any sinne, nor flatter hym self in the mercie of God, and in the thynges that he hath alreadie tasted of God, to yeeld to some little sinne, thinkyng he maie dooe that, and bee the child of God well inough, because some of Gods children haue fallen into greater, but rather he trembleth at the least motion of sinne, and is afraied of the temptations, whiche Sathan triumpheth in his waie, and is afraied when the temptations of sinne are vppon hym, to satisfie the hunger of sinne, but rather he fighteth against sinne when sinne fighteth against hym, and presenteth the feare of God before his eyes (as goblie Joseph in the assaulte of Putiphars wife) to bee as it were a Tower of defence, and Wellspryng of life, to auoide the snares of Death.

The fifte thyng is Desire, that is a hungryng, and thirstyng after righteousnesse. For the penitente manne is rauished with desire of good thynges: He desireth to bee euery daie better then other: He desireth to fraue euery daie some synne: He desireth to praie: He desireth newe knowledge,

ledge, and newe vnderstandyng of heauenly thynges. He desireth to heare Sermons, and will straine hymselfe to heare them. He desireth the compante of the godlie, he thinketh hym self in heauen, when he is emongest them. He desireth the Saluation of his verie enemies, and prayeth for theim. All these and many other suche like desires are in the penitent manne.

The sixte qualitie is Zeale, whiche consisteth in the earnest imbracyng of vertue, and hatered of vice, so that the penitent persone, is zealous in euery good thyng. Zealous of Gods glorie in all places, in all cõpanies, and emongest all persones, he can not abide that Gods honour should bee impeached, or his name blasphemed, or his glorie trampled vnder foote by wicked me, but he will open his mouthe to reprooue the wicked, and stande stoutely in the defence of Gods glorie. He is not like these Atheistes, and dissemblers, whiche are alwaies as is the companie, that is godly emongest the godlie: A Protestant emongest Protestantes: wicked emongest the wicked, a Papiste emongest Papistes, a worldlyng emongest worldlynges, and a Gospeller

emongest

emongest Swearers, a Weathercocke that tourneth with euery winde. The penitent manne I saie, is not of this stampe, but he is constaunt and zealous in all good thynges. He is zealous bothe against the pleasures and praktse of sinne, though he might winne a whole worlde, or pleasure hym self neuer so muche, by committyng a sinne against GOD, yet will he refuse it, for he hath learned from Christes mouthe, that it shall not praktse a manne to winne all the whole worlde, and to loose his owne soule.

The laste thyng is Reuenge, that is, the penitent persone is so offended, with the sinne he hath committed, that he will bee Reuenged of hym self for it. As for example, if he haue offended in Gluttonie, he will Reuenge hym self by fastyng two or three daies after: If he haue offended in Whoredome, he will bee Reuenged of his lustes, by hatryng, and bidyng them euer after: If he haue offended in Couetous ratchyng and pollyng of other mennes goodes, he will bee Reuenged of hym self by restitution, as was godlie and penitent Zacheus, and thys in deede is a spirituall fruite of Re-

pentaunce

pentaunce, to reforme our selues in those thynges, wherein wee haue moste offended. Now then you se (my deare brethren) what lieth in the beallie of Repentaunce, and whiche bee her inwardes, so that wee muste needes now come to the vnlasyng, and vnbowellyng of Christes wordes. Except ye Repent saieth he, ye shall all perishe, that is: except ye haue this forenamed Care, you shall all bee damned, except you haue this Clearyng of your selues, you shalbe damned: Except you haue this Indignation, you shall all bee damned: Except you haue this Feare, you shall bee damned: Except you haue this Desire, you shall all bee damned: Except you houe this Zeale, you shall all be damned. Except you haue this Reuenge, you shall all be dāned.

For our Sauiour Christe doeth not speake of the bare name of Repentaunce. But of Repentance with all his furniture: and appurtenaunces, so that who so euer hath not Repentaunce with all his qualities and effectes, or at least some measure of theim, he hath no Repentaunce in deede, and therefore shall bee damned. For except ye Repent ye shall all perishe. But

methinketh I heare some man saie: Here is nothyng but damnation, damnation. You preache nothyng but the lawe. Let vs heare of the Gospell: My brethren I protest vnto you, that I speake of Loue, what soeuer I speake, I desire the Saluation of you all, if I could winne but twoo in all this Congregation, I would compte my self happie, and thinke that God had greatly blessed my labours.

And vndoubtedly, if I knewe any nerer waie to bryng you vnto God, then by preachyng the Lawe, to make you knowe your selues, surely surely I would vse it. Oh if I could bee perswaded, that the preaching of the Gospell, and mercie would do you more good: you should heard of nothing, but Gospell Gospell, Mercie, Mercie. But alas, I see that euery carelesse, and euery ignoraunt manne presumeth vppon Gods mercie, I see that euery filthie liuer, and notorious blasphemer abuseth Gods mercie, in applyng it to hym self without Repentaunce, so that thei would make Gods mercie a Cloake for their sinnes, I see that euery manne would faine be flattered in his sinne, and heare of it no more, but

haue the Gospell preached, whiche in deede belongeth not vnto theim, continuyng in their stubbornesse: but onely to the penitent sinner, whiche forsaketh hym self, and groneth, and panteth vnder the burden of his sinne. Therefore, when I see you humbled with the conscience of your sinnes, and grone and pant vnder the burden of theim, when I see your faces blubbered with weepyng, and your hartes mollified, and sorrowyng with care, then will I comfort you, and cease to preache the lawe. But I praie you will you steale, Murther, and commit Adulterie, and yet heare of mercie? Will ye Mocke, Sweare, Blaspheme, and Raile, and yet heare of Mercie? Will you serue sinne, hate vertue, and followe your owne lustes, and yet heare of Mercie? Would you haue Plaisters before you haue woundes? Would you haue Phisicke, before you bee sicke? Would you bee let bloud, before you haue neede? Would you not compte hym a foolishe Phisition, that will minister Phisicke to a whole manne? Would you not thinke hym an vnskilfull Surgion, that will applie a gentle Salue, to an olde festered sore, and not rather Corsie it? Then

knowe

knowe my brethren, that because you are full of grosse humors, you must haue strong purgations: Because ye are full of olde festered woundes, you must haue Corosiue Salues, for that is the beste for you, and the speedest waie to recouer your healthe, and for asmuche as you bee rough Horses, you muste haue a rough rider: And harde knobbie Timber, must haue hard wedges, and hard strokes with a beetle. We preach the Lawe, to driue you to Christe, Wee preache Judgementes, to make you seeke Mercie: Wee preache damnation, to bring you to Saluation. But to preache Mercie and forgiuenesse, before menne se their sinnes, or knowe their miseries by the preachyng of the Lawe, is to preache the Gospell unprofitablie. For, he that is ignorannt of the Lawe, knoweth not what miserie is in hymself, nor what mercie is in God.

What Father is there, who if his child should plaie the stubborne boie, and disobey him in euery thing he commaunded, would strooke his bedde, and saie he were a good boye, and not rather seuerely correct hym, and whippe hym with a rodde? What maister will commende his seruaunt for doyng

what he liſte, and not what he commaundeth hym: Euen ſo wee maie not diſobeye, and doe euill, and looke to bee flattered too, and not rather chidden. Let vs knowe then that although God vſe ſcarpyng, launcyng, Corzyng, and ſearchyng of the bones, and other violente remedies, yet in the meane while he procureth our healthe by theim. And let vs further vnderſtande, that forasmuche, as there is none other meanes to drawe vs vnto Saluation, but by clenſyng of all our vices, and the ſame clenſyng can not bee doen, but by violence, when wee bee warned by the doctrine of the Lawe, ſo as our owne conſciences accuſe vs.

Although wee like well to bee now and then flattered, and ſoothed, yet let vs ſeeke to bee ſpoken vnto earneſtly, and to haue our faultes told vs, and to bee made aſhamed of theim, and to haue our vnhoneſtie diſcouered, and not deſire to be pleaſed. For it were the nexte waie, to make vs rotte in our owne filthineſſe, if wee ſhould hold it ſo in ſecret: and it would coſt vs deare the ſettyng on, if wee ſhould bee ſo flattered by menne, and in the meane ſeaſon the heauenly Iudge ſhall Thunder doune vppon vs.

Therefore,

Therefore, when any manne commeth to a Sermon, let him firſt and formoſte make his reckonyng to bee rebuked, as meete is, and lette hym underſtande, that it is for his profit, that he is not ſoothed. And if he haue itchyng eares, lette hym laye theim awaie from hym, aſſuryng hymſelf that els he is forcloſed, ſo as he ſhall neuer receiue the doctrine to his profite, and inſtruction. And let hym bee content to haue his ſoares rubbed, and bewraied, that he maie bee brought to that, whiche is for his welfare. If a man pleaſe a ſicke bodie, what ſhall become of hym, ſhall he giue hym drinke euery minute of an howre? Shall he giue him wine whereas he ſhould giue hym water? Shall he giue hym Sallettes? It were the nexte waie to poiſon hym. To bee ſhort, it is certaine that a manne doeth alwaies ſeeke his owne death, when he would haue menne to ſoothe hym. But now whiche is better, either that he whiche hath the ordering of a ſicke manne, ſhould yeeld to all his deſires, or that he ſhould bridell hym, notwithſtanding, that he chafe and gnaſhe his teethe, becauſe he maie not haue his owne will in his deſires? You ſee therefore how daunge-

tous a thyng it is to flatter, and raise vpp men with the preachyng of Mercie: before thei haue been caste doune with the sense of Gods Iudgementes. Caste therefore to open your mouthes to make hue and crie ouer the Countrey, saiyng: thei preache nothyng but the Lawe, the Lawe, damnation damnation, vnlesse ye will take in Christe too, and make hym one of the number, and accuse hym of want of wisedome, because he preacheth and crieth out, that whosoeuer Repenteth not, shalbe condemned. For my parte I preache the Gospell, to whom the Gospell belongeth, and the Lawe to whom the Lawe belongeth. I preache Mercie to whom Mercie belongeth, and Iudgement to whom Iudgemente appertaineth. And therefore hold your peace, and bee content to bee ruled by the wisedome of God. But now lette vs proceede to the third generall point, whiche is the tyme when we should Repent.

The holie Ghoste in the Scriptures pointeth vs to the present tyme, and exhorteth vs to make that the tyme of our Repentaunce, as Ioel.ij. xij. Therefore also now the Lorde saieth, tourne you vnto me

with

with all your harte, with fastyng, with weepyng and with mournyng. Likewise in the iij. Chap. to the Hebrues, exhorteth one an other while it is called to daie, leaste any of you bee hardened, through the deceitfulnesse of sinne. And in the same Chapiter, to daie if you will heare his voice, harden not your hartes as in the prouocation. So that now euen now euen now is the time of our Repentaunce. Now whilest he calleth, now whilest he speaketh, now whilest he knocketh, let vs now therefore heare: Lette vs now therefore obeye: Let vs now therefore redeeme this daie, this present Wednsdaie, whiche haue followed so many daies, whiche haue so long hardened our hartes, whiche haue let so many good thinges runne out, and spill beside. Let vs take vp this daie, and make it the daie of our repentaunce. Although wee could neuer bee moued with any Sermon hetherto, yet let vs now bee moued once at last. Let vs now saie, this shall bee my daie of Repentaunce, I will deferre it no longer, but now will I tourne vnto my GOD, and forsake all my former wicked waies, and mine owne imaginations, I will now chaunge the course

of my life, and beginne all newe againe. I will be acquainted with Gods woorde, and take counsaill there how to doe, and how to behaue my self in euery action. I will not onely reforme my self, but also my whole household, Wife, Children, and Seruauntes, accordyng vnto the same. Thus my deare brethren, I beseeche you purpose in your hartes, without any further delaie, and bee not like the Epicures, and slackgraces, whiche saie youth will bee youthfull, and youth will haue a course, and what should wee make it so holie, when we are yong, tushe, there needes but a sigh an howre before death, let vs bee merie now, wee shall neuer bee yonger, wee will Repent when wee are olde. As though poore soules, thei had Repentaunce in their sleue, and at their commaundement, and that thei could Repent when thei liste. No no these fellowes shall paie for their presumption. For God will giue theim ouer to hardnesse of harte, and impenitencie, because thei tooke so muche vppon theim, and made so long delaies, that in the meane season thei might enioye the profites, and pleasures of sinne. Therefore good brethren, let vs not

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putte it of from daie to daie, but let vs nowe seeke the Lorde whileſt he maie be founde, and call vpon hym whileſt he is neere. Let vs take tyme while tyme is, for tyme and tide tarieth for no manne. Lette vs knowe this to bee the tyme of our viſitation. Our Sauiour Chriſte wepte ouer Ieruſalem, becauſe thei knewe not the tyme of their viſitatiō. He reproueth the Iewes, becauſe thei could diſcerne the face of the Skie, but could not diſcerne the ſignes of the tymes. And ſurely in the ende it will tourne to our deſtruction, if wee will not knowe this to bee the daie of Mercie, the tyme of Grace, wherein God ſtretcheth forthe his hande vnto vs, and Wiſedome crieth out in the ſtreates.

Therefore, nowe whileſt wee haue the light, let vs walke as children of the light: the night commeth when no manne can woorke. It will bee too late to call for mercie after this life, when the gates of mercie are ſhutt vp, and Repentaunce will bee too late. Oh deare Chriſtians let vs remember the fiue foolihe Virgines, whiche becauſe thei forſlowed the tyme, had Heauen gates barred vp againſt theim. Let vs alſo remē-

ber the fearfull and dolefull example of the riche Glutton, whiche beyng in Hell tormentes pelled, and pelped for the leaſt eale, and helpe that might be, and could not haue it. An hundred thoulande tymes therefore, better it is for vs to leaue our ſinnes now, to mourne for theim now, and now to Repent, then hereafter alas when it will bee too late. Better now a greate deale to take ſome paines, to ſtraine our ſelues to leaue our ſinnes, and to make our harte ſmarte for theim, then to bee condemned for euer, and to crie in the bottome of hell, wee haue wearied our ſelues in the waie of wickednelle and deſtruction, and wee haue gone through daungerous waies: But we haue not knowen the waie of the Lorde. What hath Pryde profited vs? Or what profite hath the pompe of Riches brought vs? All thoſe thynges are paſſed awaie like a ſhadowe, and as a Poſte that paſſed by. Wee haue ſette our ſelues againſt the children of God, wee had them in derilion, and in a parable of reproche: We fooles thought their life madneſſe, and their ende without honour: but loe, they are coumpted emongeſt the children of GOD, and their portion is

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emong the Saincte. Therefore lette vs knowe the tyme of our callyng, and let vs not be worse then the foules of the aire, the Storke knoweth her appointed tyme: the Turtle, the Crane, and the Swallowe obserue the tyme of their commyng. The Housbandman taketh his tymes. The Mariner watcheth his tides. Therefore let vs also take the tyme, and tourne vnto the Lorde whilest it is saied to daie, whiche grace God graunt vs.

Now lette vs retourne vnto the fowert poinct, concernyng the causes whiche maie moue vs vnto Repentance. Herein I haue obserued nine especiall thynges. Firste, the greate mercie of God, leadeth vs vnto Repentaunce. As Roma. ij. The bountifulnes of God leadeth vs to Repentaunce saieth the Apostle. God doeth continually followe vs with his mercies and benefites, bothe concerning our soules and bodies, we haue no good thyng whiche wee haue not receiued at his handes, we hold all that we haue of hym, and to hym wee are beholdyng for all. Greate is his mercie towarde our bodies, but muche greater towardes our soules, and euery mercie and benefite, either

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toward soule or bodie, calleth vs to Repentaunce. He giueth vs meate, drinke, and clothyng, these call vs to Repentaunce: He kepeth vs at his owne costes and charges here belowe, this calleth vs to repentaunce: the Sunne, the Moone, and the Starres calleth vs to Repentaunce. The birdes of the aire, the fishes of the sea, and the fruites of the yearth crie out vpon vs bothe loude, and shrill. Repent, repent. All creatures moue vs to Repentaunce. Our Creation calleth, our Redemption crieth, our Sanctification knocketh, and our Election moueth to Repentaunce. What could GOD doe more for his Vineyard, that he hath not doen? Therefore let vs repent.

Secondly, the iudgementes of GOD moue vs vnto Repentaunce, for all the Thunderboltes, Plagues, and punishmentes whiche God hath throwen doune vpon obstinate sinners, from the beginnyng of the worlde, are so many warnyng peeces vnto vs, to awake vs out of the dedde slepe of sinne, and to pricke vs to Repentaunce. As in the j. Cor. x When the Apostle hath cited diuerse greate Iudgementes of God, against the old Israelites for diuerse sinnes.

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He concludeth: now all these thinges came vnto them for examples, and were written to admonithe vs vppon whom the endes of the worlde are come. So that all the Iudgementes wee read of in the Scriptures, are so many admonitions, and as it were Cartropes to drawe vs to Repentaunce. All the Iudgementes we haue read of, heard of, doe see and heare of euery daie, knock and with maine strokes beate doune right vpon our consciences to Repentance. The vgley Monsters, straunge birthes, fierie constellations, vnknowen Cometes, sodaine deathes, marueilous droughtes, vnwonted Snowes, horrible inundations, forraine wonders, straunge apparations, threatnyng of heauē aboue, with streaming and shootyng fire, tremblyng of the yearth vnder our feete, and our houses ouer our heddes, as of late daies. What are all these but as it were great Cranes with beames, and Cable ropes to drawe vs vp to the Lorde by Repentaunce.

Thirdly, the worde of God haleth vs to Repentaunce. For as God in old tyme sent his Prophetes bothe earely and late, to call the rebellious Iewes to Repentaunce: so

he sendeth abroad his Preachers, and messengers in these dates, to sounde vp the trumpe of his worde, and to ryng the swete bell of Aron emongest them, to awake thē to Repentaunce, but alas how lightly are thei regarded? Who heareth their voice? But surely this is the laste remedie that GOD hath appointed, and if this will not moue vs to Repentaunce, if this will not cure vs, then are we altogether vncurable.

Fourthly, the infinite nomber of sinnes we haue committed, ought to bee so many spurres in our sides to pricke vs to Repentaunce. It is sufficient saieth sainct Peter, that we haue spent the tyme past of our life after the lustes of the Gentiles, walkyng in wantonnesse, lustes, dronkennesse, glutonie, drinkinges, and abhominable Idolatries. Therefore it is tyme now to repent. Oh that menne would looke backe to them selues, and consider theim selues as thei were fourtie, thirtie, twentie, or tenne yeres agoe. Oh that thei would call to minde their open, and secret sinnes, and me thinketh it should make their harte bleede with in their bellie to thinke vpon them. Oh that thei would consider how muche tyme thei

haue

haue mispent, and how many good thinges thei haue neglected, and altogether omitted.

Fiftly, the shortnesse of our life calleth earnestly vpon vs to repent. The tyme of our life is sixtie yeres, and ten, and if thei be of strength eightie yeres, yet the strengthe is but labour, and sorowe, so it is cutte of quickly, and we flee awaie saieth the Prophet Dauid, we haue spent our yeres as a thought. Therefore he adveth. Teache vs to number our daies, that wee maie applie our hartes vnto Wisedome. Our life for the shortnesse and inconstancie of it, in the Scriptures is compared to grasse, to a vapour, to smoke, and to a Weauers shuttle whiche glideth awaie swiftly. Euen so the daies of man passe awaie, no man knoweth how. Man is of short continuaunce saieth Iob, and full of trouble. Experience teacheth, that to daie a man, to morowe none. Hence awaie wee must all, here is no abiding place for vs, how sone we knowe not. Therefore let vs repent.

Sixtly, the small nũber of those whiche shalbe saued, ought to thrust vs forward to Repentance. Striue to enter in at the narrowe gate, for many I saie vnto you, will

seeke

ſeeke to enter in, and ſhall not be able ſaieth Chriſte. Luke.xiij.xxiiij. And in an other place he ſaieth, the gate is ſtraite, and the waie narrowe that leadeth vnto life, and fewe there bee that finde it. If men would conſider of this, it would make them looke better about theim, and trie with theim ſelues, whether thei be of that ſmall number or no.

Seuenthly, Death threateneth vs, who is verie terrible to the flesshe, and the remembraunce of it verie bitter to a manne that is ſouſed, and looked in the pleaſures of this worlde. It flattereth no man, it regardeth not perſons, it weigheth not freendſhip, it careth not for rewardes, it is verie grim, vgley, and cruell, and killeth doune right where it hitteth. Therefore let vs repent.

Eightly, the daie of Iudgemente and ſeconde appearyng of the ſoonne of manne ought to quicken vs. The daie of the Lorde will come as a Theefe in the night, in the whiche the heauens ſhall paſſe awaie with a noiſe, and the Elementes ſhall melt with heate, and the yearth with the workes that are therein ſhalbe burnt vp, ſeeyng therefore that all theſe thinges muſt be diſſolued what

what maner of persones ought ye to be in holie conuersation, and godlinesse saieth S. Peter. ij. iij. The Lorde Jesus shall shewe hymself from heauen, with his mightie angelles in flamyng fire, renderyng vengeaunce vnto theim that knowe not God, and obeye not vnto the Gospell of our Lorde Jesus Christ, saieth the Apostle ij. Thess. j. I sawe saieth Saincte Jhon Apoca. xx. A greate white Throne, and one that sat on it, from whose face fledde awaie bothe the yearth and the heauen, and the place was no more founde. And I sawe the dedde bothe greate and small stand before God: and the bookes were opened, and an other booke was opened, whiche is the booke of life, and the dedde were Iudged of those thynges, whiche were written in the bookes, accordyng to their woorkes. And the Sea gaue vp her dedde, whiche were in her, and Death and Hell deliuered vp the dedde, whiche were in them: and thei were Judged euery man accordyng to his woorkes. In these places wee see bothe the sodainnesse, the fearfulnesse, and glorie of Christe commyng. For he shall not come poorely, and contemptuously as

in his first visitation, but he shall come verie princely, roially, and triumphantly, to the greate terrour of all his enemies, whē a consumyng fire shall goe before hym, and ten thousande thousandes of Angels waite vpon hym: at what tyme the kynges of the yearth, and the greate menne, and the riche menne, and the chief Capitaines, and the mightie menne, and euery bondman, and euery freeman shall hide themselues in dēnes, and emongest the rockes of the mountaines, and saie to the rockes, and mountaines fall on vs, and hide vs from the presence of hym that sitteth on the throne, and frō the wrathe of the Lambe, for the greate daie of his wrathe is come, and who can stande? Apoc. vi. Therefore let vs repent.

The laste thyng is Hell tormentes then the whiche nothyng is more vntolerable. Therefore saieth Christ Marke. ix. If thine hande cause thee to offende, cutte it of: It is better for thee to enter into life maimed, then hauyng twoo handes to goe in to Hell, into the fire that neuer shall bee quenched, where the wōrme dieth not, & the fire neuer goeth out. The Scripture speaketh verie terribly to our senses, con-

cernyng

cerning the estate of the damned persones, callyng it hell fire, damnation, the lake that burneth with fire, & brimstone for euer. In xxx. Chap. of ỹ Prophesie of Esaie it is called Topheth, & it is euen prepared of old, it is eue prepared for the kyng: he hath made it depe & large, the burning therof is fire & muche wood: the breath of the lorde is like a Riuer of Brimstone doeth kindle it: these speches are terrible to our senses, and maie marueilously amase vs. But if I had the tongue of an hundred men, naie of an hundred Angells, yet were I not able to vtter theim, as some shall one daie feele theim, muche lesse were you able to conceiue the. If all the tortures and cruell tormētes that can be deuised by the witte of manne, were executed vppon some one, yet were it nothyng to this. We poore wretches thinke there is no paine to a Collicke, or a cruell Ague. But if all Collickes, Agues, and all other straunge diseases could possibly light vpon one man, yet were it but a fleabitting to that whiche is to come. The paine is endlesse, easlesse, and remedilesse. The daies of their hellishe tormētes shal neuer weare out, nor their yeres come to an ende, the

longer thei cõtinue, the lesse hope haue thei. When as many yeres are expired, as there be menne in the worlde, and starres in the heauens, when as many thousande yerrs are ended, as there be stones, and sandes by the sea shore, yet still there dee ten hundred thousande tymes so many moe to come: Those that will not now be moued in hearyng, shall then be crushed in peeces in feelyng. All dronkardes, swearers, whoremõgers, vsurers, extortioners, liars, mockers contemners, secure persones, idle fellowes roistyng ruffians, lustie bloudes, the haue laddes of this worlde, and all other vnbeleeuers, shall one daie be apprehended, and arraigned before the barre of Gods tribunall seate, where the Maiestie of GOD shall stande aboue them, with a naked sworde of vengeaunce, and a scepter of Justice. The Deuill that old Satanas shall stand on the one side to accuse them, and their owne conscience on the other side to condemne them, and the gaspyng gulfe of Helle vnderneath them, ready to swallowe them vp for euermore. Then shall the dreadfull sentence of eternall woe, and damnation proceade against them. Go, ye cursed into hell fire &c.

There

There thei shall drinke as a iuste recompence for their iniquitie, the bitter cuppe of Gods eternall wrathe and indignation, in the kingdome of darknesse, and in the fearfull presence of Satan, and all the cursed enemies of Goos grace, where the dolefull droome of Gods anger shall euer sounde throughe their eares, where shalbe weppyng and gnashyng of teeth, where shalbe confusion, woe, and endlesse lamentation. Their gripes shall bee so greate, their grones so deepe, and their garbolles so vntolerable, that thei shall grinne like a Dogge in their infernall conuulsions, and with howlyng, and yellyng crie out, wo, and alas that euer I was borne. Oh that I had neuer been borne, or that my mother had borne me a Tode. For then should my condition haue been better then it is. Cursed was the time I was begot in. The bower I was conceiued in, and the dale that I sucked my mothers pappes. Cursed I was alwaies, cursed I am, and cursed I shalbe for euermore. Woe, woe, how greate is my toremente, whose harte doeth not melte, whose eares doe not glowe, whose eares dooe not stande vppon his hedde, to heare these thynges.

Therefore deare brethren let vs repent. If the mercie of God can not allure vs: let his Iudgementes scarre vs. If his Iudgemētes can not scarre vs, let his woorde moue vs, if his woorde can not moue vs, let our sinnes amase vs. If our sinnes can not amase vs, let the shortnesse of our life dampe vs, if the shortnesse of our life can not dāpe vs, let the small number of those that shalbe saued afraie vs, if that can not afraie vs, let death terrifie vs, if death can not terrifie vs let the daie of Iudgement shake vs, if that can not shake vs, yet lette helle tormentes shudder vs, and rent vs a peeces. For verely verely my brethren, if none of all these cā preuaile, if we will not for all this repente, but bee obstinate, then wee shall all perishe and be damned, according to Christes woordes. Now let vs proceede to speake of those thinges, whiche let and hinder vs from Repentaunce, whiche in deede although thei bee in number infinite, yet at this tyme I will laie foorthe seuen especiall lettes, and hinderaunces vnto Repentaunce.

The first is vnbeleef, that is, when men will not beleeue those thinges that are spoken, and proued vnto thē out of the woorde

of

of God. This is it that vomiteth vp al good thinges, and poisoneth the very intrals of a man, and keepeth all good graces from vs. As appeareth Matth. xiij. lviij. He did not many greate woorkes there for their vnbeleefes sake. And the iiij. to the Hebrues, it is saied, Vnto vs was the Gospell preached as also vnto theim, but the woorde that thei heard profited not them, because it was not mixed with faithe in those that heard it. So that here we may se, although we beare neuer so muche, yet if wee bryng not faithe with vs, wee shall neuer profite vnto Repentaunce. For vnbeleefe taketh vp our hartes for Sathan, and refuseth all the wholesome doctrine of Saluation, and doeth so harden them in the waies of sinne, that in the ende thei become paste feelyng, and cā not be touched one whit, either with the Judgementes or mercies of God: But count the one as blastes of winde: and make the other a couerte for their filthinesse. You shall note some men, who when thei haue heard their sinnes straightly ripped vp by the woorde of God, and their iuste damnatiō proued by the same, without speedy, and earnest Repentance, will breake out into these

wordes of vnbeleef. If it be as he saith God helpe vs. I hope it is not so, I trust I shall doe well inough for all this, as long as I haue a good faithe in God, and doe no bodie no harme. Shal I leaue my pleasures, and my profites for their sayinges? What doe thei thinke none shalbe saued, but suche as read the Scriptures, and heare sermons? God forbid but those whiche doe not goe to heare sermons, should bee saued as well as thei. Why maie not one serue God as well at home in his house, hauyng good bookes, and good prayers, as by commyng to the Churche to heare sermons, and seruice? Alas these men stand too muche in their owne light, and betraie what folie, and ignorance is in thē. For doe thei thinke to be saued by any other meanes then God hath appointed. Or whē God hath auouched any thing in his worde, will thei except against it, and so make God a liar? When God hath once set doune a thing, and proued it to their faces, will thei yet replie? When God hath told vs that the preaching of the woorde, is the ordinarie meanes of our saluation, shall we hope to be saued although we contemne it, and neuer or very seldome heare it? Is

not

not this plaine infidelitie, and vnbeleef, that when God saieth one thing, we will saie an other: when God saieth yea, we will saie no I hope not so. Yes surely this is it, that stoppeth the waie vnto Gods graces, and barreth vs out from Repentaunce.

The seconde lette is the presumption of Gods mercie, for if men bee sharply reproued for their sinnes, and exhorted vnto Repentance, by and by thei take couert saiyng God is mercifull. GOD is mercifull, as though God were made all of mercie, and that there were no iustice in hym at all: and thus the wicked make Gods mercie an occasion to sinne, whiche thing the Prophete Nahum in the firste of his Prophesie doeth sharply reproue. The lorde saith he is slow to anger, but he is greate in power, & will not surely cleare the wicked. But because I haue spoken aloze of this presuming, and misapplyng of Gods mercie, I will here passe it ouer, willing you to note it as one speciall let vnto Repentaunce.

The third hinderaunce is the example of the multitude, for that doeth harde, and imbolden men vnto sinne. As when many birdes flicker and flocke together, thei fall v-

pon the nette without any feare, but one or
twoo alone wil be afraied. Euen so the ex-
ple of many, and many sinne companions
doe imbolde men to run through the snares
of Sathan without any mistrust. Therfore
it is saied in Exo. xxiij. Thou shalt not fol-
lowe a multitude to doe euill. This is the
thing that hindreth a greate number from
God, for thei neuer looke vp vnto God, or
to his woorde, but stare vpon the common
doynges of most men, and examples of the
worlde, thinking if thei doe as the most mē
doe, and as their forefathers haue doen be-
fore them, thei are Cocksure and of a euen
ground. And herevpō ariseth their deuelish
Prouerbe, doe as the moste men doe, and
the fewest will speake of you: but thei haue
forgotten S. Paules rule Rom. xij. Fashiō
not your selfes like vnto this world. These
fellowes that stande vpō the multitude wil
reason thus. We see none of the great ones
of the worlde, none of the noble, none of the
riche, none of the wise, and prudent receiue
this doctrine, but onely a fewe shackraggs
and beggerly rascals, and therefore it is to-
ken that it is nothing worthe, and that it is
doubtfull, and not for vs to meddle withall.

Lor

Lo, what thoughtes maie crepe in our hevdes, and how slily Sathan maie trumpe in our waie, and blindfold vs, & lead vs awaie in the darke, by doting vs with the example of the multitude. Therfore let vs take hede of these pitfalles, whiche Sathan laieth in our way, and not be caried awaie with these thoughtes, and reasons. The wicked beare them selues in hande that thei shall win the game, and that the goale goeth on their side and there is nothyng but crowyng long before it bee daie, and greate triumphyng emongest them before any stroke be striken, and that because we be but a hādfull of people, and thei a greate multitude, and that in a maner the whole woꝛld agreeth with thē to pꝛactise our death. Thus the deuill doeth cast a mist before their eyes, & closely lead them awaie from repentaunce. Therefoꝛe beare bꝛethꝛen let vs stand fast in the woꝛd of the loꝛde, and not be caried awaie, oꝛ bowed quite doune with this ragyng streame of the multitude: but let vs knowe it to bee one speciall engine of Sathan, whereby he dꝛiueth vs from Repentaunce.

The fourth let vnto Repentance is long custome of sinne. Foꝛ that taketh awaie all

ſenſe and feling of ſinne, and maketh it as it were an other nature vnto vs: So that we maie aſwel alter nature as ſhake it of, whē it is once thus ſouldred vnto vs through lōg cuſtome. Therfore it is ſaied Iere xiij. xxuij. Cā the blacke More change his skinne? or the Leopard his ſpotts? thē may ye alſo do good that are accuſtomed to do euil. Here the Prophet affirmeth, that it is as hard to cure an old diſeaſe that is bred in ye bone, and to remedie a ſinne that hath been hatched, and brought vp with vs, as to waſhe a blacke Moze white, or to chaūge the ſpottes of a Leopard, whiche cā not be without deſtroiyng of nature. And ſurely trie it who will, he ſhall finde it as hard a matter to leaue an old cuſtome, whether it be of ſwearing, of gaming, of liyng, of whozing, of euill companie, or of any other ſinne, as to waſhe an Æthiopian. Therefore it is written. Prouer. xxvij. Though thou ſhouldeſt braie a foole in a morter, emong Wheate braied with a peſtell, yet will not his fooliſhneſſe depart from him. So that as lōg as we are in cuſtome with ſinne, the doore of Repentaunce is barred vp againſt vs.

The fift hinderaunce is long eſcaping of

penisshment, for the wicked therby are starkened in sinne, and driuen of from Repentaunce. Euen as an old therf that hath stollen a long time, and escapeth, bothe prison, and gallowes, is animated more boldly to proceade in his wickednesse, thinkyng he shal so alwaies escape. So many filthie and loose liuers go forward in their abhominations without Repentaunce, thinking that because God doeth not incōtinently punish them, and shewe some manifest iudgement and signe of his wrath vpon them, therfore thei shalbe acquited for altogether. Whereas contrariwise, if God should by and by strike them doune allone as thei had sinned by thundering vpon one, and lightening vpon an other, and raining fire, and brimston vpon the third, it would make thē afraied. Herevpō it is said in Peter iij. iij. iiij. This first vnderstand that there shall come in the laste daies mockers, whiche will walke after their lustes, and saie where is the promise of his comming? For since the fathers died all thinges continue alike, from the begimnyng of the creation. But let these men well knowe, that when God hath delaied a long time, and prolonged the tearme of the

wicked,

wicked, at length he will shewe þ although he waited for their Repentance, yet he forgatte not their misdeedes, but registered them before hym, and packed them vp vpō a greate heape, to increase the terror of his wrathe.

The first hinderaunce is the beholding of other mennes endes. For when some men that haue liued a wicked, & an vngracious life, and haue been notorious sinners euen to the worldward, so that euery man could poinct at theim: yet, if vpon their death bed thei can saie a fewe good woordes, and crie God mercie, and saie their praiers, and forgiue all the worlde, and so die quietly. It is mrruellous to heare how the foolishe people of the worlde will exalt them, and iustifie them, saiyng he made a very good ende, as any man could make, and died as quiet as a Lambe, and set all thinges in good order before he died. Hereupon an other wicked and monstrous verlet is encouraged to sinne. For thinketh he, suche a man liued as loocely as I, or any manne els, and yet he made a verie good ende, and why maie not I doo so too? But alas these mennes eyes are bleared. For to die quietly is not to dye godlie,

godlie, to crie God mercie for fashion, is not to haue God mercifull, to say a fewe prayers from teeth outwarde, is not to die in the faithe of Christ, for many maie do all this, and yet die miserablie.

The last let is hope of long life, for while men feede, and besotte theim selues in this hope, thei waxe dronke in sinne, and deferre the daie of Repentaunce. As the riche man in the xij. of Luke, dreaming of his long life cast of all thought of God, and of the other life, and of Christes commyng, and of Repentaunce, and all good thinges, and saied within hymself: Soule thou hast muche goodes laied vp for many yeres, liue at ease eate, drinke, and take thy pastime. Thus the bleareied men of the worlde, choke vp Repentaunce, and quite smother it, by dooing thē selues with hope of long life. Therfore my deare brethren, I beseeche you by the mercies of God, in the bowels of Jesus Christ, that none of all these common lettes maie staie you from speedie, and vnfeigned Repentance. But that you maie ouerstride theim all, least vnhappely you beyng found without Repentaunce, and taken tardie in your sinnes, should all perishe, and be damned

ned according to Christes sentence. Wher
fore in conclusion, let vs with godlie Eze-
chias bee afraied of Gods threatenynges,
sorowe afore hande, stande in awe of God,
examine our conscience, mourne for our
sinnes, and lament inwardly, that when the
wicked whiche haue swimmed in pleasures
here belowe, shall enter into their eternall
paines, we maie then, I saie there, haue e-
uerlastyng peace and reste, that when Je-
sus Christ shall appeare from heauen with
all his holie Angelles, we maie haue crou-
nes of glorie, and victorie clapped on our
heddes, and raigne with our God, and our
Sauiour his Soonne, and all his Sainc-
tes and Angelles, in the middest of all ioye
in the heauens for euermore. To the which
ioye he bryng vs all, whiche hath so dearely
bought vs, Jesus Christe the righteous: to
whom with the Father and the holie
Ghoste, bee all honour, glorie,
Praise, Power, Empire,
and Dominion, now
and for euer-
more.

AMEN.

Finis.